UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 306 (Vol. XXVI.—3). MARCH, 1929. ONE PENNY.

MRS. SIDNEY MARTINEAU,
Nominated to be First President of the New General Assembly.
(See Page 40).

GOOD BOOKS by Unitarian Authors.

The following is a list of some useful Lindsey Press Publications:

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A Unitarian's Thought of God by C. J. Street, M.A., L.LB. 2/-

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

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TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

We join in the general gratification at the King's approach to recovery from his serious illness.

The death of Sir John Brunner is a distinct loss to our Movement and to the new General Assembly, of which he was nominated as its first President. He rendered good service to Unitarianism as a prominent public man and as a private member of one of our Churches.

Our Wandsworth Church, London, has nine members who can take pulpit duty during its minister's absence, and our York Street Church, Belfast as many as fifty.

Rev. Baker Short, of Shrewsbury, whose expulsion from his ministry of the Unitarian Chapel raised a sensation, has started a Free Religious Movement in that town.

At the Laymen's League Sunday at the Chowbent Chapel, the preachers were Mr. P. M. Oliver and Mr. Sydney Jones.

A legacy of about £300 is left to the Hyde Chapel Sunday School, Gee Cross, by the will of the late Mrs. Emily Bowdon.

The Wolverhampton Unitarian Church reports an increase of about a score of new members. a balance in hand of £67, and good attendances at the services.

In January it was reported that the Unitarian College Endowment Fund Appeal for £6,000 had reached £5,160.

Mr. J. W. Peterken, Manager, Lindsey Press, Essex Hall, gave an address to the Midland Lay Preachers' Union, at the Church of the Messiah, Birmingham, in January.

Mrs. Miller, member of the Clifton Unitarian Church, Bristol, reached her 107th birthday on January 28th.

Rev. W. A. Cubbin, Ipswich, has given a series of addresses on "Unitarian Principles of Religion," favourably commented upon by the "East Anglian Times."

The recent meeting of the Council of the new General Assembly of our Churches at Birmingham, did good work in the nomination of Mrs. Sydney Martineau as first President of the Assembly. Since then our Irish Non-Subscribing Churches have agreed to join the Assembly.

A site has been secured for a new Unitarian Church at Leytonstone, London.

The Wood Green Unitarian Church took a collection at a special service for the distressed miners, amounting to £13.

At the Belfast Chapter Unitarian Laymen's League, Rev. J. H. Ewbank, gave an address, January 17th, on "What is a Christian?"

At Great Yarmouth Unitarian Church, members have whitewashed and renovated their schoolroom, thus saving an expenditure of £10 for the Church.

The Annual Service of the Congregational Board, Manchester District, was held in Cross Street Chapel, Manchester, in February, with Rev. F. W. Norwood, of the City Temple, London, as special preacher.

NORTHERN SUNDAY SCHOOL FEDERATION

Summer School for Teachers, "Bryn Hedd," Penmaenmawr, June 8-15, 1929.

Fee for the week £2/17/6, including Board, Residence, Lectures (but not Excursions) for those who book their places on or before April 1st. After that date the Fee will be £3/3/-

Applications should be sent, together with Registration Fee of 5/- (which is not returnable) to—Rev. J. W. Lee, Brookfield House, Heywood, Lancs.

AUTHORS AND COMPOSERS, MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

Rev. W. A. Constable, of Warwick, husband of Rev. Wilna L. Constable, has received certificate of recognition as a Unitarian minister from the Midland Advisory Board.

At the West Kirby Church a memorial tablet has been unveiled to 29 departed friends who had been specially interested in that Church. Rev. C. J. Street, was the special preacher.

At the Annual Meeting, Stalybridge Unitarian Church, it was reported that there is a Church adult membership of 252, and 93 juvenile members.

Rev. S. Skelhorn, formerly Congregational, and then Anglican clergyman, and recently minister at Clifton Unitarian Church, has now returned to the Church of England.

The Men's League, Yorkshire District met at Huddersfield, when Mr. Horace Smith, of Unity, Sheffield, was preacher, and Mr. A. Abbott, of Leeds, read a paper on "Our Ministers, Ourselves, and Our Services," followed by hearty discussion. Members from ten Churches were present.

The Annual Meeting, Sheffield and District Association, was held at Unity Church, Sheffield, January 24th, service conducted by Rev. Stanley Mossop, Preacher, Rev. Alfred Hall.

The Quarterly Meetings S.E. Wales Association at Bridgend, February 4th, reported that the Highland Place Church, Aberdare, had doubled its number of scholars in Sunday School, and added 30 new members to the Church. At Bridgend an increase of scholars is reported by 29. Rev. Dr. Tudor Jones attended as representing the General Assembly.

Five Sunday School teachers received long service medals at Upper Chapel, Sheffield, for over 25 years' service, January 27th.

A THOUGHT TO THINK

He drew a circle that shut me out—
Heretic, rebel, a thing to flout—
But love and I had the wit to win,
We drew a circle that took him in.

Edwin Markham.

DEATHS.—Mrs. Richard Bartram, Finchley, January 21st, 83; Miss Mary Fretwell, Torquay, January 20th, 88; Miss Priscilla Tabbiner, Preston, 84; Miss E. M. Chidlaw, Birmingham, January 27th; Mr. J. W. Barlow, Atherton, January 25th, 82; Sarah, wife of Rev. J. A. Kelly, Dunmurry, January 28th; Mrs. C. B. Milnes, Birkenhead, January 31st; Mr. J. J. Rawsthorn, Preston, February 3rd, 63; Miss Selina Tribe, Rochester, February 3rd, 95; Mrs. Mary Wright, Liscard, February 2nd, 86; Mrs. G. H. Perris, London, February 6th; Rev. Henry Austin, Cirencester, February 7th, 88; Mrs. J. E. Wilde, Accrington, February 8th, 69; Miss Helen M. Shawcross, Worsley, Manchester, February 9th, 66; Mrs. W. C. Clennell, Crouch End, London, February 9th, 82; Mr. Alfred Shakespeare, Birmingham, February 4th; Mrs. C. H. Jennings, Irlams-o'-th'-Height, Manchester, February 10th, 78; Mr. R. H. Williams, Bristol, January 6th, 65; Mrs. M. A. Holt, Stocksteads, Lancashire, December 31st, 69.

Mr. Chas. Pollitt has received long service medal at Stockport Unitarian Sunday School.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

MARCH 3rd.

1583.—Lord Herbert of Cherbury born.
1604.—Faustus Paulus Socinus died.
1633.—George Herbert, poet, buried.
1756.—William Godwin, husband of Mary Woolstencroft, born.
1869.—Thomas Foster Barham died.

MARCH 10th.

1629.—The 4th Parliament of Charles I. dissolved after passing a remonstrance.
1726.—The Rev. James Peirce died.
1810.—Henry Cavendish, chemist, died
1872.—Mazzini, Italian patriot, died.
1905.—The Rev. John Joseph George died.

MARCH 17th.

ST. PATRICK'S DAY.

A.D. 180.—Marcus Aurelius died.
1712.—The Rev. John Simpson accused of heresy in Scotland.
1741.—Rousseau died.
1780.—The Rev. Thomas Chalmers, Scotch Free Church Leader, born.
1793.—The Rev. Thomas Biggin Broadbent born.
1801.—The Rev. John Johns born.
1830.—Irish Unitarian Society founded.

MARCH 24th.

1655.—Petition of Jews to Oliver Cromwell. He admitted them to live in England.
1661.—A statute oppressing Quakers commenced.
1665.—The Five Mile Act passed.
1773.—The Earl of Chesterfield, author of letters, died.
1882.—The poet H. W. Longfellow died
1920.—Mrs. Humphrey Ward, authoress, died

MARCH 31st.

1507.—Thomas Noris burnt at Norwich.
1559.—A public dispute in Westminster Abbey between Protestant and Catholic champions.
1596.—Descartes, French Scientist born.
1621.—Andrew Marvell born.
1732.—Haydn, musician, born.
1836.—The Rev. John Davies, of Altyplacca born.
1850.—J. C. Calhoun, American statesman, died.
1855.—Charlotte Bronte died.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Notes on the Doctrine of the Trinity.

By REV. ARTHUR W. FOX, M.A.

III.—THE NEW TESTAMENT.

The next step in the exaltation of Christ to deity may be found in the legend that "he was born of the Virgin Mary and conceived of the Holy Spirit." That may have been due to a mistranslation into the Greek of the Septuagint, or to a misinterpretation of the Hebrew of Isaiah VII. 14, which is usually rendered "Behold a virgin shall conceive." In the Hebrew the word does not usually mean "virgin," but simply "young woman" and apparently refers to a young wife of King Ahaz, who was about to be a mother. But in no case has it any reference to Jesus. It was only when the Christians began to misunderstand and to look for the fulfilment of the oracles of the prophets in the Old Testament in the life of Jesus that this and other passages were applied to him. It is worth noting that Mark begins his Gospel with the Baptism, Matthew and Luke begin theirs in each case with legends of the Infancy and their third chapters with the Baptism. Paul gives no hint of the Virgin-birth of Jesus and the author of the Fourth Gospel, commonly ascribed to John the son of Zebedee, positively excludes it.

The pagan religions had many legends of the birth from virgins of great heroes, some of whom found their way to deity in heaven, as sons of one or other of their gods. Hence the Greeks especially would welcome such an idea in connection with Jesus. It would seem in no way strange to them. It is worth remarking, that the Virgin-birth and Baptism were stressed as a real historical fact accounting for the possession of the Holy Spirit by Jesus. If it were His at His birth, there would have been no need for a further inflowing in his young manhood. It must be remembered that the words "holy spirit" in the original first three Gospels seldom have the article, so that there is no sound foundation for their personification. Such a phrase as "being filled with holy spirit" is another way of saying "being inspired by God," and probably meant nothing else in the earliest period of Christian history. Certainly no Jew could have been anything else than Unitarian in his ideas of God. To him such an idea as a "Trinity in Unity" would have been repugnant.

Futrthermore it must never be forgotten, that the early converts were quite familiar with the deification of each Roman Emperor when he died. Even so drowsy and stupid a man as Claudius was raised to deity when he was poisoned by his infamous wife. Hence when they reflected upon the perfection of the founder of their faith, it was both easy and natural for them to deify him. In this way they could wipe out the reproach of the cross. It was not easy to appeal to even the uneducated pagans to join in the discipleship of a Master crucified like an ordinary criminal. The Jews were no less indisposed to see anything in a "crucified Master." Hence Paul says this great fact was "to the Jews a stumbling-block and to the Greeks foolishness." But if the Christians towards the end of the first century could teach that Jesus was raised to deity as the crown of His faithful life and cruel death, their task was made lighter and their appeal stronger. But for nearly three centuries there was no idea, except in a few leaders, to make the god-head of Jesus equal to that of the Father. That is why Paul, writing to the Corinthians makes Jesus resign his power, that "God might be all in all."

Readers should make special note of advt. of new issue of "Hymns and Choral Songs," on page 34, column 2.

WHEN SHALL WE LEARN?

When shall we learn by common joy,
Broad as the sun,
By common effort, common fear,
All common life that holds us near,
And this great bitter common pain
Coming again and yet again—
That we are one!

Yea, one. We cannot sin apart—
Suffer alone—
Nor keep our goodness to ourselves
Like precious things on hidden shelves—
Because we each live not our best,
Someone must suffer for the rest—
For we are one!

Our pain is but the voice of wrong—
Lord help us hear.
Teach us to see the truth at last,
To mend our future from our past,
To know Thy laws and find them friends
Leading us safe to lovely ends,
Thine own hand near.

Not one by doing right alone
Can mend the way;
But we must all do right together—
Love, help and serve each other, whether
We joy or suffer; so at last
Shall needless pain and death be past,
And we Thy children, living here,
Be worthy of their Father dear!—
God speed the day!

(Charlotte Perkins Stetson.)

Unitarianism and the Masses

By the Rev. WILLIAM C. HALL, M.A.

I was in the company of ministers of different denominations the other day, frankly discussing theological matters, when one of them threw out at me the statement that, whatever the virtues of my denomination, it did not touch the masses. I retorted that it touched them quite as much as his denomination, and proceeded to substantiate my reply by describing the constitution and character of many of our congregations in industrial towns and villages. This reply was accepted and approved by all. Then I pointed out that all the denominations equally failed to touch all but a very small portion of the population, and that the problem of reaching the masses was the general problem. So, from what might have been a "row" we turned to an interesting discussion.

Now, any man who would do anything in this world has before him the duty of making general problems his particular problems. It is so in politics, and it is so in religion. If the problem of the unchurched and religiously indifferent masses is a general one, big, and inviting anybody and everybody to solve it, it is to be regarded as the particular problem of our churches and all the people in them. And let us remember that the masses, from the religious point of view are not simply poor people or the "workers," but nine-tenths of the population who, sound enough in their moral and human ideas, have nothing worth calling thought on religious matters. How, then, can we get at the masses? Have we the means?

It is clear that to minds that are thoughtless of religious matters, religious truth in its simplest forms must be presented; and it must be presented plainly with no more argument over it than is necessary to to show that it is reasonable. Is not our Unitarianism this? The truth concerning God, Jesus, salvation, and immortality sometimes seems to me only to need statement to be acceptable. Its very statement would seem enough to induce all men to find their own reasons for it. What we have to do is to declare the truth we know, openly, plainly, emphatically; to assert it. It may fairly be said of the orthodox creeds that they are great statements which require much exposition and explanation. Unitarian beliefs are great statements which are too plain to call for much exposition. To get it to the masses, we have to speak the truth, not in argument, but in love.

MINISTERIAL CHANGES.—Rev. A. Mobbs has been publicly welcomed by social meeting to his ministry at St. Vincent Street, Glasgow; Rev. William Stephenson, has received public farewell presentations on completing his ministry at Newchurch; Rev. Benjamin Gill, of Stockton, is appointed to the Burnley Unitarian Church; Rev. F. H. Vaughan, of Gee Cross, Hyde, is appointed to the Ancient Chapel, Toxteth, Liverpool; Rev. T. Hinkins, of Dingley Place Mission, London, is appointed to our Church at Bradford, Manchester; Rev. W. G. Price, has taken charge at Ross Street, Glasgow for three months; Revs. Wm. A. Constable and Wilna L. Constable, of Warwick, have accepted appointment to Auckland, New Zealand; Rev. J. A. Shaw, of Pudsey, has accepted appointment to Ilkeston, to be District Minister, North Midland Association; Mr. Victor Fox, B.A., is appointed minister of Unity Church, Islington; Rev. L. Baker Short, whose ministry was suddenly terminated at Shrewsbury, has started a Free Religious movement in that town.

Rev. W. T. Bushrod, M.A., Unitarian, is elected President of the Bury Free Church Council, Lancashire.

The Leadership of Jesus.

It is a great thing to have a noble human example to follow, in our search for an unshakeable faith. Such an example we have in Jesus of Nazareth—a real man, the working Carpenter, the Galilean prophet, the preacher of the Gospel of the Universal Fatherhood of God, and the Brotherhood of all Mankind. He knew what it was to be tempted, but he faced the temptation and fought it bravely and conquered. He prayed to the Father for strength. He endured suffering heroically. He was persecuted for speaking the truth, but kept faithful to it and suffered a martyr's death, nailed to the cross, rather than deny it. This for the sake of all mankind.

He was a loving and a lovable man, a lover of children, a friend of the friendless, and the outcasts, saving the souls of people by sympathy and kindness, teaching them lessons of truth, beauty—and goodness drawn from the flowers and birds and trees and innocent little children; parables of life about lost sheep, lost coin, a lost son who was found again; about the use of talents, and righteousness to man and to God.

He had so much faith in God that he said,—"Seek ye first his kingdom and his righteousness and all these things shall be added unto you." He pictured God as being like a shepherd who went after the lost sheep until he found and saved it. He delighted in speaking of God as the heavenly Father who goes to meet the repentent prodigal with open arms, who loves all alike even those who are His enemies.

And he had so much faith in man, in human nature that he said to people—"Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." He knew that people had it in them to do the noblest things, that the divine nature is in every human being, and that human nature is really and inherently good. He actually said of the wrong doer that he must be forgiven not seven times only but seventy and seven times if he repents. He preached the Gospel of the Golden Rule and — Love thy neighbour as thyself.

He had faith— a splendid faith—in the ultimate destiny of all mankind. "It is not the will of your heavenly Father that one of these little ones shall perish"; "Ye shall be perfect as your heavenly Father is perfect." He taught the natural unity of all mankind. "Inasmuch" as good is done to one even the least and the worst it is so much good done to all. To him religion was much more than profession or belief: "not everyone that saith, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." By doing the will man enters into unity with God.

Jesus is the purest, the noblest, and the greatest of the teachers and saviours of mankind. To take him as the Leader in the spiritual life is to follow the most inspiring of all examples. Judge him by his spirit, his attitude, his kindness, by what he taught and he will stand every test. "Why even of yourselves judge ye not what is right?" he asked.

Truth and Unity.

by C. F. DOLE, D.D.

How do we know a truth when we see it? We know it because it matches, fits, goes into the unity, "makes sense." "To match and fit is to be true. But a lie fits nowhere; it separates, whereas truth binds. It is like the old story of Cain. There is no place where a lie can stay. The Universe simply will not receive it. So with all wrong things. They have no dwelling place. But the things right and true are fixed in the eternal structure of the world.

If a man has learned in some measure to bring all things that happen to him into unity, why should he not believe in a universe, wherein all things likewise are brought into the unity of good?

Is not our faith in the right life grounded in a deeper faith, that the right life matches with a righteous universe? That right life and right thought and right feeling are one? Does it not hearten us to the right life when we see that the right life is ours because first it is God's? That it only comes to us because it shines out of the life of the universe?

To say that this is a universe, means that all things in it match, fit together, make order, and find significant interpretation in terms of thought. We have no absolute demonstration of this magnificent proposition so as to silence scepticism about it. But as soon as we open our eyes, Nature gives hints of design or structure, and we henceforth follow straightway the lead of our faith. The clearer the mind the more imperative is its native and characteristic demand to find unity.

Mr. R. H. Coulam in charge of the Abbey Chapel, Tavistock, has received the Lay-Worker's Certificate from the Advisory Committee of the Western Union.

The Unitarian Fund for Miners' Relief amounted to £1,459 9s. 4d., on February 9th.

Mrs. Sydney Martineau

Nominated to be first PRESIDENT of the General Assembly.

The Unitarian denomination and the cause it represents owe much to the loyalty and devotion which have been signally manifested for many years by Mrs. Sydney Martineau. From 1916 onwards she has been an influential member of the Executive of the British and Foreign Unitarian Association, as well as member of the Committee of the late National Conference of our Churches from 1912. To her more than to any one person is due the effecting of the amalgamation of these two bodies into one new General Assembly. And now that the death of Sir John Brunner has made necessary a fresh nomination for the position of first President of the General Assembly it is a happy and the most appropriate thing that it should be Mrs. Martineau. This is the unanimous recommendation of the Provisional Council to the first meeting of the Assembly next April for election. It is sure to command the whole-hearted, unanimous and enthusiastic vote of the Assembly

In the remarkable address she delivered at the National Conference at Sheffield, April 14th, 1926 Mrs. Martineau mapped out the main proposals in which she advocated the plan of amalgamation that has since been agreed upon by the two organisations which are now joined in the one Assembly. It was a well reasoned and a most statesmanlike presentation of a great denominational necessity and a broad view of a possible plan of carrying it to realisation, and may well be regarded and preserved as a very important historical declaration. Mrs. Martineau is a thorough Unitarian of the most progressive kind. In that address her view was expressed in the following words:—

"Historically the name Unitarian has always stood for a twofold tradition: that of definite religious teaching, and that of spiritual freedom. We need both.———In so far as the name ever meant merely 'Anti-Trinitarian' it would be regarded as sectarian. But in a living language such as ours, words live, and develop, and change, and even, the purist is unable to confine and restrict them to a use which has become archaic. In this way our native tongue has gained some of its richest treasures. So with "Unitarian,' which has come to mean no negation but the affirmation of unity: one God and Father, one brotherhood, one law governing the Universe, one unchanging divine purpose behind it, and the unity of life here and hereafter."

Mrs. Martineau being the daughter of the late Mr. Frederick Nettlefold who was President of the British and Foreign Unitarian Association for the year1886-7, comes of a good Unitarian stock, which is doubly emphasised by her marriage into another of its greatest names. She is a clear and impressive speaker with qualities of intellect, warmth, weight and feeling. The denomination has been fortunate in having for many years received the help of her wise counsel and devoted service, and especially at this juncture in securing her acceptance of nomination to the Presidency of the Assembly. She is the greatly valued and much loved President of the British League of Unitarian Women, which does such splendid work for our Churches. Long may her personality and influence be at the service of the Unitarian Faith she loves so well.

The Women's League.

The Ulster District League had its quarterly meeting at Comber, January 10th, Mrs. J. H. Ewbank, of Mountpottinger conducting service, Mrs. J. M. Andrews officiating at the organ, and after tea Miss Edith Gregg gave a talk on the work of the League of Nations. There were representatives from eight Churches.

The London District League Annual Meeting was held at Essex Hall, January 31st, service by Miss H. E. Hargrove, of Leicester, who preached an eloquent sermon. Mrs. Sydney Martineau gave an address on "League Aims and Ideals."

The Birmingham District League Sixth Annual Meeting was held at the Church of the Messiah, Birmingham, service by Mrs. Rossington, address by Mrs. Sydney Martineau, and fourteen branches were represented by an attendance of over 80 members. Revs. Wilna Constable and Helen Phillips, and others took part. There are 473 members.

The American (U.S.A.) General Alliance of Unitarian Women at its Annual Meeting at the Isles of Shoals, had about 2,000 women present. About 110 branches were represented including delegates from California, 3,000 miles away.

There is a League branch at Frankfurt, Germany: another at Amsterdam, Holland, with 70 members; also an Alliance branch at the Haifa Colony, Palestine, of 44 members.

The British League of Unitarian Women is affiliated to the International Union of Liberal Christian Women, of which Miss Helen Brook Herford is secretary. This Union includes the Women's Alliance, U.S.A.; the Women' Free Christian Union, Brussels; the Women's Alliance of Czecho-Slovakia (Prague); the Denmark Women's League; the Women's Alliance, Hungary; Women's Alliance of Roumania; and others in Italy, Switzerland, etc.

Unitarians and Social Reform.

STUDY COURSE (11). For Sunday Classes or Weeknight Discussion Circles.

(9) FLORENCE NIGHTINGALE (1820-1910).

Florence Nightingale, commemorated by the poet Longfellow in his poem "Santa Filomena" as the "Lady with a Lamp" was born in Florence 1820, of Unitarian parents. Her mother's father, William Smith, M.P., the recognised leader in Parliament of friends of religious liberty, and styled, "King of the Dissenters" by Sidney Smith, declared in the House of Commons that he was a Unitarian worshipping in Essex Street Unitarian Chapel. He secured the repeal of an Act of William the Third which made the profession of Unitarianism illegal. Florence Nightingale herself often worshipped in Essex Street Chapel, London, during the ministry of the Rev. Thomas Madge.

After a period of training in methods of sick nursing in Germany and Paris, and visiting civil and military hospitals at home and abroad she set about reforming methods of nursing then practised in a very haphazard fashion. She reorganised the administration of the Harley Street Sanatorium in London, and in 1854 at the request of the Government went out to Crimea to superintend the nursing of the wounded soldiers and to re-organise the hospitals. The British Army organising in that war was flagrantly defective, especially in the commisiariat department. English soldiers underwent hardships of the worst description. There were no ambulance wagons; the sick and wounded had to be carried by sailors in hammocks or in ambulances borrowed from the French, and the huge hospital at Scutari was in a deplorable condition. In this crisis Miss Nightingale went, taking a force of thirty nurses and reached Scutari on the eve of the battle of Inkerman.

She found the wards overcrowded with patients, while hundreds of wounded were on their way. Her work during that terrible winter made an ineffaceable impression on the imagination of the English race. Her self devotion was extraordinary, standing as she did twenty hours at a stretch to see that the wounded were properly cared for; and when at night with lamp in hand she was making her round, the grateful soldiers would kiss her shadow as she passed their beds. Very soon there were 10,000 sick men in the hospitals under her control. The effect of her scientific administration was quickly seen in the fall of the death rate, which in February, 1855 stood at 42 per cent., was brought down by the middle of that year to as low as 2 per cent. At the close of the war, 1856, she returned to England. The sum of £50,000 was raised by the nation as a personal gift to her, which she devoted to the establishment of the Nightingale Home for the training of Nurses. She made a report on the regulations of the sanitary condition of the British Army; published "Notes on Nursing" 1858, and "Notes on Hospitals" 1859, both proving of immense value to women students and to professional men. Two other publications were "Notes on Lying-in Institutions," and in 1873 "Life or Death in India."

Through her example ladies of her class made a study of scientific nursing. The whole character of nursing was revolutionised. As one outcome of her work the Red Cross Society was established. The system of district nurses for every parish came about through the combined efforts of the Unitarian—Mr. William Rathbone, of Liverpool, and Miss Nightingale's help. She received the honour of the Order of Merit in 1907, and the Freedom of the City of London in 1908. By her wish the gold casket for the latter was dispensed with, and an oak casket substituted and with it 100 guineas to be devoted to any charity that Miss Nightingale should choose to name. In making the presentation the City Chamberlain Sir Joseph Dimsdale, declared that "the fame of Florence Nightingale is imperishable." The Cornell University of the United States put a stained glass window picture of her in its lovely chapel; and a public monumental statue of her, as the Lady with the Lamp, is erected in London.

"A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood."

Of all social reforms none is greater than that of the saving of lives. The saving of 40 per 100 of wounded soldiers in the Crimea in 1855 was a great accomplishment, and the reform of nursing, including hospital sanitation in England and other parts of the world, which has been due to the inspiration of Florence Nightingale, must have saved thousands from perishing. This grand woman lived to the age of 90 years... August 13th, 1910, a woman saint and Saviour.

(10) CHARLES DICKENS (1812-1870).

Charles Dickens, the famous novelist, became attracted to the Unitarian Movement when on his visit to the United States. There he heard Dr. Channing preach and came into contact with eminent Unitarians in Boston including Emerson and Longfellow. On his return to England he attended Essex Street Unitarian Chapel. A sermon on the death of Dr. Channing, who had passed away on October 2nd, 1842, drew him to hear the Rev. Edward Tagart at the Little Portland Street Unitarian Chapel. He and Mr.

Tagart became close friends. Dissatisfied with the Church of England and repelled by orthodox dissent he became a member at Little Portland Street and he and his family attended regularly from November 20th, 1842 to some date in 1847. Absence from London made such attendance more difficult but Dickens himself occasionally attended alone after that time and remained in unbroken friendship with Mr. Tagart until the death of that minister in 1858. Dickens was never a member of any other than a Unitarian place of worship, and there is no evidence that he ever changed from his faith in the Unitarian doctrines.

To say that Dickens was a social reformer by his writings, is what practically everybody knows who is at all acquainted with what Dickens wrote and published. He was a crusader against shams, abuses and wrongs, advocating workhouse reform as in "Oliver Twist," prison reform as in his descriptions of the "Marshalsea"; Chancery reform in Bleak House...illustrated by Jarndyce-V-Jarndyce; the exposure of private boarding schools as in "Nicholas Nickleby" and "David Copperfield"; the neglect of street Arabs as in the career of "Jo" in Bleak House, etc., etc.

In "The Chimes" Will Fern, a labourer appeals for justice—"Gentlemen, dealing with men like me, begin at the right end. Give us in mercy better homes when we're a-lying in our cradles; give us better food when we're a-working for our lives; give us kinder laws to bring us back when we're a-going wrong; and don't set Gaol, Gaol, Gaol, afore us everywhere we turn."

Here is an extract from "Nobody's Story":—"We cannot live healthily and decently unless they who undertook to manage us provide the means. We cannot be instructed unless they will teach us; we cannot be rationally amused, unless they will amuse us; we cannot but have some false gods of our own while they set up so many of theirs in all the public places. The evil consequences of imperfect instruction, the evil consequences of pernicious neglect—will all come from us, and none of them will stop with us. They will spread far and wide. They always do; they always have done...just like the pestilence."

Dickens' humanitarianism is shown in this utterance: "Who turns his back upon the fallen and disfigured of his kind, abandons them as vile, and does not trace and track with pitying eyes the unfended precipice by which they fell from good—grasping in their fall some tufts and shreds of that lost soil, and clinging to them still when bruised and dying in the gulf below: does wrong to heaven and man, to time and to eternity."

And his faith and optimism in this from a speech:—"I felt that the world was not to be utterly despised. I was anxious to find in evil things that soul of goodness which the Creator has put in them. I was anxious to show that virtue may be found in the byways of the world, and that it is not incompatible with poverty, and even with rags."

(11) DOROTHEA DIX (1802-1887).

Dorothea Dix was born in poor circumstances, had a neglected childhood, was reared in gloomy Calvinism, and when in early womanhood getting her living as teacher and keeper of a ladies' school she came under the influence of Dr. Channing she embraced the brighter Unitarian Faith. She was born April 4th, 1802, in Massachusetts, U.S.A., and became so eminent in philanthropy that she has been declared to be "the most useful and distinguished woman that America had ever produced." At the age of 26 years she had published books—one entitled "Conversations on Common Things," which went through sixty editions, and another, "Meditations for Private Hours," which passed through twelve editions. In addition to her teaching and writing she engaged in much charitable work. The great strain of such efforts brought on exhaustion, illness, and danger of an early death. A visit to England and a rest of eighteen months in the home of Mr. William Rathbone, at Liverpool, gave her renewed strength and fresh eagerness for her work.

And now the great mission of her life began. On return to America she discovered that lunatics and prisoners were mixed together in the prisons and subjected to the same inhuman treatment. She resolved under the inspiration of Dr. Channing to investigate the condition of prisoners, paupers and lunatics, in the different states of the Union. She went more than ten thousand miles in the three years (1841-44), visiting 300 prisons, 500 almshouses, hospitals and similar institutions, and discovered horrors that baffle description; lunatics treated as wild beasts in cages with no curative measures. There were men and women chained in cellars and their limbs frozen off with cold, the food thrust through a grating, these dungeons being in the most filthy and insanitary condition, raked out not oftener than once a week, the atmosphere continually vile. She resolved that these conditions must be changed, and before 1855 through her efforts twenty-four State Legislatures established separate hospitals for humane treatment of the insane and thirty-two legal enactments were passed drafted under her careful supervision.

In 1855 she visited Scotland, investigated lunatic asylums there, found the conditions bad, and secured the appointment of a Government Commission to remedy matters. Robert Chambers, the publisher wrote—"It is a disgrace that the existence of such evils was overlooked" to be "brought to light by a fragile woman," an American by birth, a Unitarian by

Creed"—"of such weakly constitution, that she can scarcely walk half a mile." She visited Florence Nightingale and her hospitals at Scutari and Crimea in 1856, and on her return to America the outbreak of the civil war caused her to aid the wounded. The Government appointed her superintendent of female nurses at sixty years of age, and by her philanthropic zeal and administrative skill and refusal to accept pay she earned the title of "the Florence Nightingale of America." And after the war she continued her efforts for the insane until her 80th year, when illness rendered her helpless, and she died July 19th, 1887.

She was inspired by her religion, and by her faith in human nature, and by her confidence in the efficacy of remedial measures and of humanitarian reform. She rescued the perishing and was a saviour of the lost. She was one of those commemorated in the hymn :—

Salt of the earth, ye virtuous few
Who season human kind!
Light of the world whose cheering ray
Illumes the realms of mind!
Where misery spreads her deepest shade,
Your strong compassion glows;
From your blest lips the balm distils
That softens human woes.

(12) JOSEPH CHAMBERLAIN (1836-1914).

The Rt. Hon. Joseph Chamberlain made an early reputation in the city of Birmingham as a municipal reformer. As a member of the City Council and ultimately Mayor for three years, he inaugurated and carried through the clearing of slum areas and making of an important central thoroughfare which became one of the chief shopping streets of that great midland municipality. He secured the municipalisation of the water and gas undertakings. He was also one of the prominent leaders and advocates of the objects of the National Education League which carried through the country a Crusade powerfully contributing to a triumphant result in W. E. Forster's Education Act of 1870. He was Chairman of the Birmingham School Board (1873). After he became M.P., when speaking on Church and State he declared for religious equality, and frankly stated—"I am an English Nonconformist—born and bred in dissent—and I am opposed, from honest conviction, to anything in the nature of State interference with or State aid to religion." On another occasion in a public speech, he said :—"I boast a descent of which I am as proud as any baron may be of the title which he owes to the smiles of a king, or to the favour of a king's mistress, for I can claim descent from one of the 2,000 ejected ministers, who in the time of the Stuarts, left home and work and profit rather than accept the State-made creed which it was sought to force upon them." Mr. Chamberlain was a member of a Unitarian Church—The Church of the Messiah, Birmingham, and was formerly a teacher in its Sunday School.

This sketch has no concern with party politics, nor with any apparent change of opinion manifested by Mr. Chamberlain in his career as a statesman, but it is possible without prejudice to make reference to the expressions of ideas and principles which evidently inspired the greater part of his public life. His utterances were those of an earnest social reformer, as the following quotations from his published speeches plainly testify :—

He demands justice to the poor :—"What are the rights of property? Is it a right of property which permits a foreign speculator to come to this country and lay waste 200 miles of territory in Scotland for the gratification of his love of sport, and to chase from the land which their father's tilled long before this intruder was ever heard of, the wretched peasants who have committed the crime of keeping a pet lamb within the sacred precincts of a deer forest?"

"I will undertake to say that an ordinary working man pays more at the present time in taxation, a larger proportion of his income, than the greatest peer or the richest commoner in the land."

"Children are stunted in their growth and dulled in their intellects for want of proper nourishment and proper food, and the houses of the poor are so scanty and insufficient that grievous immorality prevails. The ordinary conditions of life among a large proportion of the population are such that common decency is absolutely impossible; and all this goes on in sight of the mansions of the rich."

"I assert the duty of society as a whole to secure the comfort and welfare of all its individual members . . . it belongs to the authority . . . of the whole people acting through their chosen representatives . . . to protect the weak, and to provide for the poor, to redress the inequalities of our social system."

"Local government is the system whereby . . . we can hope to confront the destitution and the misery and the disease and the crime which are the great blots on our civilisation. The health and the comfort of the poor in our midst, their means of education, their opportunities of enjoyment...all these may be provided and increased by the intelligent co-operation of all the citizens for the common good.

"There is some reason to doubt the perfection of our system when in this, the richest country in the world, one in thirty of the population at at every moment are unable to obtain the means of subsistence without recourse to the parish, and one in ten at the same time are on the verge of starvation."

"I protest—against the selfish apathy which would ignore the misery and the suffering which are a disgrace to our civilisation and to our Christianity."

(13) RICHARD ACLAND ARMSTRONG, B.A. (1843-1905).

Richard Acland Armstrong was an eminent and influential Unitarian minister, first at Bambridge, Co. Down, and later at the High Pavement, Nottingham, and Hope Street, Liverpool. It was in the city on the Mersey that he did a great moral reforming work. He initiated and took a leading part in the "Liverpool Purity Crusade,'—which produced the threefold result of putting a check upon the tyranny of the Drink Traffic, a reform in municipal and magisterial administration, and a successful war against widespread prostitution. He hated "the contiguity of immense wealth and abysmal poverty" in the city, and thus described what he saw:—"Hordes of the ragged and the wretched surged up from their native quarters and covered the noblest streets like a flood. Men and women in the cruellest grip of poverty, little children with shoeless feet, bodies pinched and faces in which the pure light of childhood had been quenched, swarmed on the very pavements that fronted the most brilliant shops; and the superb carriages of the rich with their freights of refined and elegant ladies, threaded their way among sections of the population so miserable and squalid that my heart ached at the sight of them. I had seen wealth. I had seen poverty. But never before had I seen the two so jammed together."

Disguised, he set about investigating the haunts of the poor, and found "An evil as horrible, as subtle, as complex as American slavery itself"—"a moral and social evil so enormous that no city of our Empire, I fain would think, can present a parallel. This evil is *the knitting together of the whole liquor trade, of drunkeness and prostitution on an enormous scale, in one vast, compact interest, and the power which that interest has obtained within the governing bodies of Liverpool.*',

In a pamphlet entitled "The Deadly Shame of Liverpool," he published his exposure of these conditions. There were 2,510 licensed public houses "largely the property of a handful of great brewers"—"200 held by one company." "Prostitution, and prostitution on a scale so vast as to overwhelm with horror any man who realises it, is *an essential element in bvilding up the mighty fortunes which many of our public-house proprietors enjoy.*" "The main source of profit to many of the largest and most brilliant houses is this: "they are the market-places of the prostitutes." There were 443 brothels known to the police. In Manchester, Glasgow and Sheffield—in all three together, the police did not know of twenty houses of ill fame. Such was the difference in strictness of police administration. In Manchester in 1889 (the year of Mr. Armstrong's investigation) one publican was convicted for every 51 persons convicted of drunkenness; in Birmingham one for every 789; in Liverpool one for every 2,873. The Liverpool publican could make 56 men drunk at the same risk at which the Manchester publican could make one man drunk."

In Liverpool the Criminal Law Amendment Act —was—not administered. The chairman of the City Watch Committee in control of the Police was also legal adviser of the two largest public-house owners and was chairman of the licensing magistrates.

15,000 copies of Mr. Armstrong's pamphlet were circulated exposing all this, with the result that it roused the people of Liverpool from their apathy; the chairmanship of the Watch Committee was changed; the law was strictly enforced against disorderly houses; there was a decrease of the number of licensed public-houses and a more efficient enforcement of the Licensing Laws; a yearly diminution of cases of drunkenness; the vast warren of debauchery was broken up and destroyed; stricter public-house inspection; and the Licensing Bench was transformed. The crusade had triumphed.

Mr. Armstrong was an ardent temperance reformer, was an active member of the local Vigilance Committee, started a Band of Hope at his Church, and helped start a Unitarian Total Abstinence Society, assisted the British Women's Temperance Association, and actively engaged in seeking a solution of the problem of the Liverpool unemployed. He said: "Progress, Purity, Reform, shall be the watchwords of our city life."

The next Study Course for the three months, April to June will be on "The Parables of Jesus." Sunday Schools and Study Circles please note.

The Rally organised by the National Unitarian Temperance Association held at Essex Hall, February 9th, was a gratifying success notwithstanding trying weather. The president, A. W. Harris, in the chair, Rev. G. J. Sparham. Mr. G. S. Spinks and Rev. W. J. Piggott were the speakers.

Miss Margaret Bondfield, M.P., was the special preacher at the Church of the Divine Unity, Newcastle-on-Tyne, on Sunday evening, February 10th, on "Religion and Life"—as one of a series. The Church was filled.

At the Park Lane Chapel, near Wigan, on February 10th, Mr. Peter Gorton, distributed the annual prizes to scholars. He has been closely identified with Chapel and School for more than 60 years. Another—Mr. William Shaw—has a record of 50 years unbroken attendance as a scholar at morning and afternoon school. Park Lane Unitarians know how to retain elder scholars evidently.

The Australian Unitarian and Free Church Association held a conference of delegates at Melbourne, recently, when the secretary, Rev. William Bottomley made a good report of the Churches and of his visits to Sydney and Tasmania.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

May we remind our readers that The Unity Fellowship started with the following objects: (1) To unite Unitarians in closer fellowship; (2) To promote methods of mutual help in the fellowship; (3) To organise means of propagating Unitarianism; (4) To discuss matters concerning the furtherance of the Unitarian Movement, and the Unity of Society; (5) To help the advancement of the Unity of Society.

It should be noted that it is a conception of Unitarianism in its widest sense that is thus implied, including all the theology of Unity for which it stands and its sociology too; the Unity of God, and the Unity of Mankind; the Unity of Society and the Unity of nations for the good of the whole race; the Unity of human affairs on Brotherly terms. All this is involved in the doctrines of the Fatherhood of God and the Brotherhood of man. If any movement can get Unitarians together to study and discuss Unitarian doctrines and enable them to gain a firm grip of their meaning, it is a great help to them, and gives them a more earnest interest in our Unitarian Societies. And it is all the better if they can go further and study and discuss possible plans and methods of propagating a more widespread knowledge of these doctrines amongst the general public, and the strengthening of our movement, not forgetting to consider together how these ideas can be applied and reduced to practical realisation in everyday life.

Friends meeting together seriously and earnesty to discuss such matters get into more real fellowship. They can devise means of mutual help, moral, intellectual, social, and spiritual. To assist such attempts study courses have been running through this Magazine; there have been a few Study and Discussion Circles formed, and some members of such circles have sat for examination in the Study Courses, and book prizes have been awarded to those who made the most marks. In addition there is no doubt that individual and isolated Unitarians who are readers of this Magazine, some of them Fellowship members, have been helped by the series of short articles of which each Study Course has consisted.

If we consider what is the effect on the minds closely together to our Churches, blessing them selves together in a study Circle and get a firm and clear grip of our doctrines, we shall realise the great importance of such work, increasing their interest in the Faith, binding them more closely together to our Churches blessing them individually in the guidance of life, and making active helpers in our movement, perhaps preachers and ministers.

So far the Fellowship has not been taken up as much as was hoped. What has been done has been worth while. There has been correspondence with isolated members, and some of them have been visited. But during the General Assembly week in April we ought to have a meeting of those interested, to consider what can be done to further promote the objects of the Fellowship. Any who have suggestions should write to the Fellowship Secretary. Our readers are invited to help and to join. Membership 1s. a year.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

SHAKESPEARE ON THE CURSE OF DRINK.

"O! thou invisible spirit of wine, if thou hast no name to be called by let us call thee devil. O! that men should put an enemy in their mouths to steal away their brains, that we should with joy, revel, pleasure and applause, transform ourselves into beasts."—Othello, Act 2, Scene 3.

"This heavy-headed revel east and west, makes us traduced and taxed of other nations,—they clepe us drunkards, and with swinish phrase soil our addition."—Hamlet, Act 1, Scene 4.

"Our natures do pursue—a thirsty evil, and when we drink we die."—Measure for Measure, Act 1, Scene 3.

On health-drinking:

"Those healths will make thee and thy state look ill, Timon. Here's that which is too weak to be a sinner, honest water which ne'er left a man i' the mire."—"Timon of Athens," Act 1, Scene 2.

Here is a note from U.S.A.:

BREWERIES NOW HOUSE BETTER BUSINESS—"I have made it a point to ascertain what becomes of buildings formerly housing breweries in seven west central states. Without exception these buildings now house industries which employ from three to four times as many wage earners, at better wages than previously.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE MAGIC DOOR.

Peter had been that way dozens, scores, perhaps, hundreds of times; but he had never noticed it before.

And he wouldn't have noticed it then, but for a remark he over-heard.

Two men were looking at it and, just as Peter was passing, one said to the other, "Now, what do you make of that?" It was enough to rouse the curiosity of anybody and it certainly pulled up Peter. Following the example set by the men, he looked. And, as he looked, he wondered why he hadn't seen it before. It must have been there a long time; indeed, it was so weather-worn that it must have been standing there for years. Queer things, some boys! Talk about eyes and no eyes; some things would have to bump them or bite them before they would notice them.

"Did you see so and so as you came home?" Peter's mother would sometimes ask. But unless it was something as exciting as a fire or a fight, the answer was invariably in the negative. It was not surprising, therefore, that it needed the man's question to make him see something that had been silently speaking to him for years. What was it? I doubt if you would ever guess, so I must tell you.

It was a square board standing in front of a chapel. Some of you, I dare say, would like to defend Peter. I can almost fancy I hear your voices jeering at me. "A square board standing in front of a chapel! Fancy expecting a boy to notice a thing like that! Why there's a board in front of every chapel! Boys aren't expected to notice such things!" Perhaps you are right. And, yet, I know boys who do notice boards like the one Peter found himself looking at. "Then, they must be the queer things you mentioned just now!" I surrender. Unseen opponents, you have won; only please don't exaggerate your victory.

Now let me tell you about the particular board that was interesting enough to make two grown men talk about it, and one small boy stop and look at it.

Across the top, in letters of gold, were the words "Wayside Pulpit"; but it was the message in black letters on white paper that the men were really talking about. The message ran, "WHEN GOD SHUTS A DOOR, HE OPENS A WINDOW.'

What the other man 'made of that,' I cannot say. As for Peter, well, it set him thinking. "Funny!" he said to himself, as he went along. "Sounds like a magic door—it shuts, and opens a window."

Nor could he forget it. It fluttered about his mind like a bird singing round and round his head. In fact, he dropped off to sleep that night, drowsily murmuring, "A door shuts and a window opens."

"Of course!" said a voice, "it's always like that."

"Like what?" asked Peter.

"That's what I've come to explain."

And Peter found himself looking into what looked like the face of the other man, only ever so much wiser and kinder.

"Well," said Peter; "what do you make of it?" with emphasis on the do."

"I believe," said the visitor, "that you called it a magic door."

"Yes!" replied Peter, recollecting what he had said to himself.

"As a matter of fact, it isn't a door at all."

"Then, what about the window? Isn't there a window?"

"No!"

"Oh!"

Peter was puzzled. "Well, I'm glad you've come," he said. Being a quick-witted boy, he was tempted to ask, "When is a door not a door?" but something gracious and noble about the visitor checked him.

"Someday," said the visitor, "you will understand what I am going to tell you."

"Why someday" said Peter, "Why not now?"

"Understanding cannot be had at once: like walking and talking, only more so, it takes time to acquire."

"I see," said Peter, with something like resignation.

"Now," said the visitor, "try to remember what I am about to tell you, so that, later on, you may understand."

Peter nodded; though by no means cheerfully.

The visitor smiled.

"The message," he said, "is not about doors and windows but about life, or rather, about some things that happen to people during their life."

"What sort of things?" asked Peter, suddenly interested.

"Oh surprises, shocks, but usually, disappointments."

"How do you mean?" asked Peter.

"I mean unexpected things, that happen to be also unwelcome."

"I know," said Peter, eagerly "like just missing a train."

"A very good example; for if you just miss it, the carriage door my be shut just as you reach it."

"Ah! But what about the window? If the porter closes the door, he doesn't let you jump through the window," Peter almost chuckled, so proud did he feel about his smartness.

When the visitor smiled, his pride seemed to vanish.

"Not bad, Peter" said the visitor; "but remember that when God shuts a door he does open a window."

"Oh, of course," faltered Peter; "that's what the board said."

"What the board meant," said the visitor, "was that wise people learn how to turn their disappointments into valuable lessons."

"I don't understand," said Peter, meekly.

"Someday you will. Someday you will be old enough and wise enough to see that disappointments are a sort of revelation, that shut doors become open windows, and windows, always remember, let in light, which is another name for truth."

Even this was not plain enough for Peter; but he is sure that, one day, he will understand.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue.
Bootle, Liverpool.

Dear Kiddlekins,—

Here's a school tale, evidently written by a real school girl. I mean that Daisy thinks of school as more than a place where you have lessons and exams. There's a something about a school that makes it a sort of living thing. And Daisy seems to have discovered it. Usually, it is a lovely uniting spirit; but, occasionally, some unwise child nearly spoils it. That, I think, is what our little story is warning us against. Thank you, Daisy. Thank you, too, for the pretty picture of your bungalow.

Lots of love to you all.

UNCLE FISHER.

THE CHEATER OF MORCOVE SCHOOL.

Polly Linton was always jeering at Paula Creel because she could not talk properly. "Good morning Paula, wather bai-jove," said Polly. "Paula, said Polly, you are a little sneak, and one of these days I'm going to speak out." Two days before a great exam, there was a disturbance at school. It was said that Paula Creel had some papers with the answers. While the little crowd assembled round the disgraced Paula, a girl of St. Athalie's School pushed her way through. "Please Miss Redgrave, did you get my telegram?" "No." "It said that Polly Linton had sneaked Paula Creel." She continued, "Polly Linton wrote to the head officer for some answer papers and addressed them to Paula Creel." Miss Redgrave turned to the frightened Polly and said, "Polly, I will disqualify you from the exam." Two days after, Paula Creel had won in the exam. and was being hailed by the other scholars. If Paula had not forgiven Polly she would have been sent from the school. But the strange thing about it is that if you went to Morcove you would not find two more girls such fast friends as Polly Linton and Paula Creel.

DAISY BACON, Age 10.

A Parish Magazine as a Publicity Agent.

The importance of a Parish Magazine as a Publicity Agent advertising a Church and its doings, cannot be overestimated. It is acknowledged by every active religious denomination as an effective missionary propagandist, a link between a Church and its people, and a messenger to friends and neighbours, stirring their interest and awakening their sympathy. Many of our Churches fail to realise the usefulness of such an organ in helping to create a really live interest in what a Church is and does. And the cost is so little.

Our readers can judge.

This Magazine with local Church Calendar cover, front page printed with two columns of Church particulars, STANDING matter unchanged from month to month, 100 copies 11s. 6d. and cost of carriage (less than 1s.). By organised distribution, a magazine committee of 8 persons can deliver to 12 or 13 addresses each, and sell them at 1½d. per copy, total proceeds 12/6 covering the whole cost. Some Churches make a profit with a back page of local tradespeoples' advertisements at a charge to advertisers of 1/- per inch. These advertisements STANDING matter for not less than six months cost only 3/- per page and bring in 18/- per month. Total proceeds of sale of copies 12/6 added to 18/- for advertisements £1 10s. 6d., against 14/6 allows for a page of fresh matter on cover changeable every month 6/6, making three pages (1, 2, 4) of cover printed costing 21/- and carriage, against proceeds £1 10s. 6d,. leaving a profit of at least 8/6 or if copies are sold at one penny each there is a profit of not less than 4/4. There is the choice between the plan without advertisements and that with them. WHAT CHURCH KNOWING THESE FACTS can afford to have no Parish Magazine?

The success depends on a good distribution committee and an earnest business secretary, and in case of advertisements, the regular getting of payments from advertisers. Such a committee secured, it is valuable for its visits and personal contracts, making a live and influential Church.

Specimen covers on application to the Editor.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

MANCHESTER CREMATORIUM—FROM ENTRANCE GATES.

CREMATION.

CREMATION is a real and serious reform and should receive the consideration of every thinking person.

REMOVES all possibility of being buried alive.

EFFECTS rapidly what nature intends. The body does not putrify slowly, but is disposed of in the most whole some manner.

METHODS adopted are open to the minutest investigation.

AVOIDS the perils of earth-burial, which is a source of danger and infection, and involves the setting aside of good and useful ground for cemeteries.

THOSE who desire a beautiful final resting-place shonld realise that the disposal of ashes offers greater facilities than the disposal of a body.

IF a section of a graveyard were exposed for everyone to see, burial would be universally abandoned.

OUR loved ones are freed by Cremation from the horrid corruption of the grave.

NO claim has ever been made for Cremation that cannot be substantiated.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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